The representation of cultural values in Korean as a foreign language (KFL) textbook

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ABSTRACT
The representation of cultural values in textbooks is crucial to be examined because learning a foreign language is bound with the culture. Although previous research has quite extensively investigated this issue, much is yet to be explored in the context of Korean as a foreign language learning. This study aims to address the gap by investigating how cultural values are represented in the Korean as a foreign language (KFL) textbook, published by The Korea Foundation for Indonesians. A critical discourse analysis (CDA) approach was employed to analyze the data. The findings exhibited the representation of cultural values in four language skills: listening, speaking, reading, and writing. The introduction to the Korean language could be given through cultural recognition. Among the identified cultural values in the textbook, the representation of showing respect to creative products or the results of local culture was more evident than the other categories, followed by showing respect to cultural differences from various ethnic or religious groups and merging with nature and life. However, the representation category of showing respect to indigenous people's culture was not seen in the textbook. This suggests that the textbook is intended to foster the students' multicultural awareness in learning Korean as a foreign language.

Keywords: Critical discourse analysis; cultural values; Korean as a foreign language (KFL) textbook

INTRODUCTION
Studies on cultural representations in textbooks, especially in English, have been carried out comprehensively for the last ten years (Ahmed & Narcy-Combes, 2011; Awayed-Bishara, 2015; McConachy, 2018; Ndura, 2004; Shin et al., 2011; Song, 2013; Tajeddin & Teimournezhad, 2015; Weninger & Kiss, 2013; Widodo 2018; Yamada, 2010) but, cultural representation of Korean textbooks as foreign languages (KFL) has not been investigated intensively. Nonetheless, Lee (2012) conducted a study on the way textbooks to teach Korean as a foreign language is designed, and made a comparison to the design of English as a foreign language (EFL) textbooks. Lee (2012) explained that the KFL textbook was expected to develop in its content as those of EFL textbooks which has developed rapidly in the academic field as a foreign language. Evidently, there have been many studies that have raised studies on cultural repetitiveness in EFL textbooks (Widodo, 2017). Widodo (2017) believes that foreign language learners must be able to communicate with people of different languages and with different backgrounds, including different cultural backgrounds.

KFL has been studied in various countries, especially in Asian countries. This indicates that Korean language learners come from different

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languages and cultures. Previous research has shown that the cultural themes in KFL textbooks focus on the urban lifestyle of Korean society (Yi, 2000). This can be seen from most of the cultural themes that were introduced which revolve around life style (e.g., making an appointment to meet at a cafe or using transportation effectively. Obviously, there are calls for further development to make KFL textbooks in terms of cultural content to make it easier for learners to learn Korean mediated by relevant cultural content related to their learners.

It is necessary to expand empirical research in evaluating KFL textbooks with a multicultural background as a form of critical cultural studies in KFL textbooks in the context of ASIA, like Indonesia. This is because there are various cultural differences that exist between them. The contribution expected from this study is that the findings of this critical discourse study can be a catalyst for language textbook writers to design and develop multicultural-sensual language material to promote understanding of multicultural differences (Ruiz-Cecilia, 2012; Widodo, 2018). This finding helps in understanding how the culture in KFL textbooks can be adapted well based on situations where the language and culture in the country are different. In addition, in Indonesia, the Korean language teaching institution is growing, but this exciting development seems to be incongruous with the existing KFL textbooks. The KFL textbooks used in learning Korean is still very limited. Therefore, this research is expected to help teachers or prospective KFL lecturers to choose and develop Korean language teaching material designs, especially in the form of Korean language textbooks in Indonesia.

Culture and language

Culture can be understood as a product of civilization (Brody, 2003), which refers to formal culture, including formal institutions (social, political, and economic), major historical figures, and literary products, fine arts, and the sciences are traditionally assigned to the category of elite culture (National Standards in Foreign Language Education Project, 1996, p. 44). Another aspect of 'culture' is the way of life of a particular group of people who refer to everyday life, studied by sociologists and anthropologists: housing, clothing, food, tools, transportation, and all behavioral patterns and other things deemed necessary by Members of the culture itself

Bennett et al. (2003, p. 243) stated that "objective culture," which includes institutions, artifacts, and everyday behavior; the world view is managed by group members or the community, such as values and beliefs, it can be described as a 'subjective culture' 'more conceptually different from the real' objective culture.' For example, worshiping at a mosque can be seen as part of a

mosque, which is an objective cultural place. Belief in God can be included in subjective culture. Moran (2001, p. 25) added 'people' as another factor that must be considered. While culture is often characterized as by-products, practices, and perspectives, it can also be represented by famous icons or individuals we know. Pele (1958-1970) and Michael Jordan (1984-2003) for example, represent the different cultures of Brazil and the United States.

In general, language learning involves learning various aspects of the culture in which language is used and sometimes also how other cultures are represented in a particular culture because language describes its own culture and others as well. To understand a word or expression, for example, 'McJob,' which means low-paid work, also obtains some knowledge of the culture in which the language is used, in this case, the American fast food industry. At another level, materials for language learning, especially second language learning, often include culture as a theme. Cultural topics, such as customs and beliefs, occur widely in language learning materials. When learning a language, learners are also exposed to the culture represented in this material.

Paige et al. (2003), in their review of the literature on cultural learning in language education, note that language textbooks often represent culture by taking 'tourist' perspectives,' that is, focusing on topics such as 'Food' and 'Transportation,' that is, products and practices in the four cultural aspects discussed above. According to Paige et al. (2003), the information in the language of textbooks is generally fragmented and very general, only showing behavioral norms. Without the true experience of culture or alerted to individual differences, textbook users can consider that information about, for example, the way some individuals behave applies to culture as a whole, which easily leads to prejudice or stereotype.

Whereas Setyono and Widodo (2019) have questioned the depth of cultural content in Indonesian textbooks, this study examines the extent other than depth. The aim is to investigate how representations of foreign cultures in textbooks reflect the status of foreign languages as an international language, that is, the extent to which different foreign cultures are described.

Textbooks in language learning

Textbooks are an important part of language pedagogy (Widodo, 2014), and they are curriculum artifacts that guide the teaching and learning process (Rowland & Barrs, 2013). In the context of foreign language pedagogy in Indonesia, textbooks always play an important role in the implementation of the new curriculum. Guided by textbooks, teachers can manage lessons also implement activities in the classroom and outside the classroom. Despite the practicality of textbooks, teachers are expected not

to blindly follow prescribed instructional materials and teaching strategies in textbooks "without considering the entire social and cultural context in which English is socially used or studied" (Widodo, 2014, pp. 255-256). In this case, the teacher is responsible for adapting material textbooks to the particular institutional context in which they teach to achieve optimal suitability between material, methodology, students, goals, target language, and teacher personality and teaching style (Tomlinson, 2012; 2013)

High standard textbooks are needed to meet national norms/values, and these textbooks cannot contain text that displays pornographic content, extreme ideology, radicalism, violence, ethnic-religious-racial sentiment, and gender bias. In short, textbooks must channel values that are manifested in the five pillars of Indonesian ideology: (1) religion, (2) humanism, (3) pluralism, (4) democracy, and (5) social justice (Widodo, 2014).

As a language learning resource, textbooks contain a collection of different texts that are deliberately chosen to fulfill the desires and agendas of policymakers and writers as well as curriculum goals (Benham & Mozaheb, 2013; Widodo, 2018). In choosing text and developing assignments, textbook writers are influenced by curriculum ideology to some extent. For this reason, textbooks are conceptualized as (1) ideological agents embedded in the official curriculum (van Dijk, 2001); (2) the main channel for the transmission of ideas and ideologies to shape student identity (Awayed-Bishara, 2015; Widodo, 2018); and media to instill universal and community-specific values in students (Gebregeorgis, 2017). In other words, Chapelle (2016) stated that textbooks not only teach language but also covertly and excessively convey different cultural agendas (see also Widodo, 2018).

More specifically, textbooks do not only reflect the goals and objectives that a particular curriculum pursues but also embody the specific construction of the social world, i.e.: certain ways to select and regulate the vast universe of possible knowledge (Apple, 1992). According to Apple (1992, 1999), textbooks materialize official knowledge or embody what Williams (1989) calls a 'selective tradition':

> From a whole possible area of past and present, in a particular culture, certain means and practices are selected for emphasis, and certain other means and practices are regulated or excluded. Yet, within a particular hegemony, and as one of its decisive processes, this selection is presented and usually passed off as 'the tradition,' the significant past. ... it is in this aspect of the contemporary social and cultural organization, in the interest of the dominance of a specific class. (p. 58)

Textbooks can vary in terms of the number and nature of their culture. Some may highlight more on the source of culture as a comparison with other targets or cultures, while other groups are developed to feed content with a balance of cultural representations from cultural sources, targets, and elements that come from other cultures. An acceptable cultural treatment model that is often used in textbooks is the framework by Cortazzi and Jin (1990), where C1, C2, C3, ..., each is called source culture, target culture, third culture, etc., most likely will be observed. The following section makes reference to several research studies on how culture appears in textbooks.

Multicultural values in textbooks
Multicultural values are a part of the ideological concept of pluralism that elevates cultural differences from various ethnic, religious, social, political, and economic backgrounds from differences in geographical location (Ruiz-Cecilia, 2012). The statement confirms that multicultural values are one study that respects, appreciates, and tolerates different cultural, ethnic, religious, social, political, and economic cultures that live or live in different geographical environments.

Multicultural values are reflected in the Korean Textbook and divided into four main points: (1) respecting cultural differences from various ethnic groups and religious groups; (2) respecting the culture of indigenous or indigenous people; (3) merging with nature and life; (4) and respecting creative products or the results of local culture (Widodo, 2017).

As a source of language learning, using textbooks consisting of various kinds of text choices that aim to bring together the writers and the editorial team's perspectives and agendas in order to achieve curriculum goals (Benham & Mozaheb, 2013; Widodo, 2018). In the selection of texts and the development of task loads, the authors of instructional materials or textbooks is influenced by several aspects of curriculum ideology. Therefore, reading materials or textbooks can be interpreted as (1) representation of the ideology contained in the official curriculum (van Dijk, 2001); (2) the main intermediary in sending ideas and ideologies to form student identity (Awayed-Bishara, 2015; Widodo, 2018); (3) media in planting specific values in students (Gebregeorgis, 2017). In other words, teaching materials or textbooks not only teach language but convey some other agendas or lessons.

Previous research on cultural values in KFL textbooks
Some previous studies show some cultures in Korean textbooks. The study conducted by Song (2013) illustrates cultural differences and finds cultural biases found in English textbooks for Koreans. In addition, Ndura (2004) showed three biased things in Korean textbooks, such as stereotypes, hidden, and not real. This influences how the students process or understand the cultural

messages in the textbook while learning the language.

Another study was conducted by Weninger and Kiss (2013), which suggested that text and images in reading books were written to express the cultural meaning in them. Based on the semiotic analysis, students understand the cultural meaning facilitated through the existence of text and images. The results of the study identified that learning culture is very important for learning.

Furthermore, Tajeddin and Teimournezhad (2015) investigated cultural contents in Korean Language Textbooks. In its investigation, many cultural elements in the local book are neutral (not clear in describing some cultures); There are only a few reading books that clearly explain culture as learning in language.

The research mentioned above illustrates how each local culture is described in a Korean textbook. To develop further cultural studies, studies are expected to contribute to critically evaluating the contents of the multicultural values depicted in the Indonesian text. This is because the Indonesian language textbook has many multicultural values that must be researched and evaluated. This evaluation aims to improve the knowledge of how the writer and the teacher include students in the ability to learn between cultures. Therefore, the representation of multicultural values has a very important role in the global language of the lingua franca or the language of multicultural communication. Although cultural values in KFL textbooks have been quite intensively investigated, little is known regarding this issue in KFL textbooks for Indonesian students. Thus, this paper aims to address the following questions.

1. How does the KFL textbook for Indonesian students exhibit the representation of cultural values?
2. How does the KFL textbook provide opportunities for Indonesian KFL students to increase their multicultural knowledge and awareness?

METHOD
Design
This study aims to examine the representation of cultural values in a Korean as a foreign language textbook for Indonesian students. Critical discourse analysis (CDA) was employed as the approach to address the research questions. This approach was chosen because it serves as a suitable analytical tool to scrutinize how texts can represent and develop social realities through verbal and non-verbal elements (Widodo, 2018). It is also considered an interdisciplinary way to study discourse in which language is seen as a social practice that has values and meanings (Fairclough, 2001a; 2001b). Textbooks, in this context, contain a great number of verbal and non-verbal language aspects that

represent certain cultural values for the students to understand so that the learning can empower the students to have a certain level of awareness in bringing about multicultural knowledge and practices in the KFL classrooms.

The textbook and data collection technique
The data were taken from *The 1st Integrated Korean Textbook for Indonesian* written by Ahn Kyung Hwa Hwa, Cho Hyun-yong, Adinda Rura Ni, Agung Surya, and Hutagalung Florian. The production of this textbook was supported by Korean Foundation. Now, the textbook is widely used in Indonesia for learning the Korean language. The textbook was selected for an in-depth analysis based on the following considerations.

1. This textbook has been used by four universities in Indonesia that have Korean study program as the main learning resource.
2. This textbook has been used in several senior high schools that administer Korean language programs.
3. This textbook was published by Korean Foundation as a leading organization that has run many programs in cooperation with Indonesia.
4. This textbook is written particularly for Indonesian KFL students so that the content might instill some local cultures of Indonesia.

After selecting the textbook to be analyzed, the researchers extracted the data from all chapters in the textbook. The verbal and non-verbal elements in the textbook, such as written texts, pictures, and captions, including their translation, were separated to ease the analysis process.

Data analysis technique
To obtain adequate data for addressing the research questions, the researchers did a series of steps to analyze the data. All data extracted from the textbook were read first to understand the content and its meaning at a glance. Then, the researchers sorted out the data which represented certain cultural values. Before the coding process was done, a framework of four cultural values was adopted from Widodo (2018). They encompassed: (1) showing respect to cultural differences from various ethnic or religious groups, (2) showing respect to the culture of indigenous people, (3) merging with nature and life, and (4) showing respect to creative products or the results of local culture. The coding process was done by the researchers, as well as thorough discussions and re-examination to obtain fine-grained results. The coding results were then calculated by doing descriptive statistics to generate the percentage of each cultural value based on the framework mentioned before. Last but not least, all examples containing cultural values were further

analyzed to obtain evidence regarding the exemplification of multicultural values in the textbook.

FINDINGS AND DISCUSSION
In the textbook, the author presented multicultural values through visual depiction such as pictures, photos, and other visual relics.

The representation of cultural values in the textbook
This sub-section presents the results of the descriptive statistics of culture values represented in *the 1st Integrated Korean Textbook for Indonesian.* Table 1 below depicts the overall analysis results.

Table 1 shows that the most frequently occurred cultural value in the KFL textbook was showing respect for creative products or the results of local culture (46%). The second rank was for showing respect to cultural differences from various

ethnic groups and religious groups (38%). The third category of cultural value that frequently occurred in the textbook was merging with nature and life (16%). However, the second category of cultural value, i.e., showing respect to the culture of indigenous or indigenous people, was not identified in the textbook. The results indicate that the KFL textbook aims to provide a lot of cultural introductions to creative products or local culture owned by the two countries. The absence of occurrence of indigenous culture can be explained by the level of this textbook. Because this textbook is intended for beginner KFL learners with limited ability to understand Korean texts, the representation of cultural values related to the indigenous people is not considerably concerned by the writers. The following parts of this section further delineate the representation of the two most frequently occurred cultural values identified in the textbook.

Table 1
The Analysis Results of Cultural Values in the Textbook

Cultural Values	Frequency	%
Showing respect to cultural differences from various ethnic and religious groups	19	38%
Showing respect to the culture of indigenous or indigenous people	0	0%
Merging with nature and life	8	16%
Showing respect to creative products or the results of local culture	23	46%
Total	**50**	**100%**

Cultural Value 1: Showing Respect to Cultural Differences from Various Ethnic and Religious Groups
Figure 1 above represents the emphasis on showing respect to cultural differences from various ethnic groups. The left person was Korean, and the other one was Indonesian. This value emerged in the textbook to give a better understanding between students and teachers in showing respect to other people, regardless of their ethnic background.

Figure 2 above shows how the two people respected ethnic diversity. There was a man who was Indonesian, wearing an orange shirt. He introduced a young Indonesian man wearing a blue shirt to a semi-formal, white-clad woman with slanted eyes. This value emerged to give a better understanding between the students and teacher of how to dress and act in a formal situation.

Figure 3 depicts the character of each country. In the 1st Integrated Korean language textbook, the selection of image characters used as the representation of the country was adjusted to the characteristics of the country's culture; that is, Indonesia. The culture was represented by a man wearing long clothes known as the Koko shirt, which is commonly used by Muslim men. It

describes Indonesian society, which is mostly Muslims. The Korean character was depicted by a man wearing Korean traditional clothes known as *hanbok*. In addition, Japan was represented by a man with slanted eyes, wearing a traditional Japanese dress known as a Kimono. This shows that the KFL textbook has exhibited the cultural value of showing respect to diverse ethnicity.

Figure 4 represents a teacher, a chef, and a doctor. In the KFL textbook, the teacher (left) was described by a woman character, wearing formal clothes and glasses, long-haired shoulder-length with whiter skin. The chef (middle)was depicted by a woman character, wearing a chef's hat and apron, with short hair and darker skin. The doctor's character (right) was represented with curly hair, wearing a white coat with a stethoscope. This shows that the KFL textbook respects cultural diversity in dressing up. As a social semiotic resource, the characters' illustrations, such as dressing up semi-formally for teachers and wearing a school uniform for students as well as attributing to having straight and curly hair, bright and dark skin, must be interpreted contextually in reference to real-life conditions in the country (Widodo, 2018).

Figure 1
Two People from Different Ethnic Groups Shaking Hands (01 소개 (Introduction, The 1st Integrated Korean Textbook for Indonesian, p. 31)

Figure 2
One Man (Middle) Showing Respect to Ethnic Diversity (01 소개('Introduction', The 1st Integrated Korean Textbook for Indonesian, p.31)

Figure 3
Ethnic Diversity in Introducing Oneself (01 소개('Introduction', The 1st Integrated Korean Textbook for Indonesian, p. 35)

Figure 4

Cultural Diversity in the Profession (01 소개 ('Introduction', The 1st Integrated Korean Textbook for Indonesian, p. 39)

Figure 5 depicts two men and five women eating together. They sat with their legs bent back, blond-haired and black-haired men using glasses. Both of these images exemplified a form of respect to various ethnicities and cultures. Learners of Korean can learn various eating habit or culture in Korea and in general. Representing two different cultures under similar circumstances is very important in the textbook to give a clear picture and explanation for the Korean learners about the culture of the language they learn. This situation can open a very fruitful discussion between teachers and students regarding the culture and language of Korean people.

Figure 5
Eating with Family Members with Diverse Styles (06 주말 'Weekend', The 1st Integrated Korean Textbook for Indonesian, p. 189)

Figure 6 describes a couple eating together at a restaurant. Nowadays, young couples choose the practical ways of eating out instead of cooking for just two at home.

Cultural Value 2: Showing Respect to Creative Products or the Results of Local Culture.
Figure 7 exhibits the traditional Korean activities in giving greetings. As seen in the picture, one adult sat cross-legged, two little girls gave greetings by bowing their hands parallel to the chest in front of her. This cultural value was very important to be presented in the Korean textbook because Korean

have their own way of greeting or respecting teachers and elders. This knowledge is required by the KFL students because they may face and communicate with native Korean people. It is also important for them to understand the cultural diversities when they want to study or get a job in the target country; in this case, Korea in which manners are very important. It is suggested that the teacher should explain the cultures. Additionally, the teacher should open a discussion related to the greeting culture of Korean people.

Figure 6
Spending Time Together with Family (08 음식 'Food', The 1st Integrated Korean Textbook for Indonesian, p. 177)

Figure 7
A Korean Cultural Activity

Figure 8 displays traditional Korean food. This form of appreciation for cultural products was represented by presenting traditional Korean food,

such as *Sundubu Cigae*, *Samgetang*, and others. In addition to the daily cultures of Korean people, the KFL students need to know the Korean products like food. By knowing or even tasting the traditional food of Korean people, the students have integrated language learning into the culture learning. To introduce the students to this culture, the teacher can conduct a cooking class or taking the students to a Korean restaurant. These techniques hopefully can increase their interest in learning the language as well.

Figure 8
Korean Traditional Food (08 음식 'Food', The 1st Integrated Korean Textbook for Indonesian, p177)

In this KFL textbook, there are several cultural products that are presented as learning materials, including how to give greetings and traditional Korean food. In Korea, giving greetings is a basic ethic that must be possessed by everyone. Greetings ethics in Korea, known as Jeol (절), is the basis of how humans behave in front of other people as a form of hospitality so that they become a reflection of others (Mubarak, 2014). In Korean culture, greetings are so important for Korean society because it adheres to Confucianism with teaching to love concrete human beings (Lasiyo, 1983). In regards to ethics, Korean society is very concerned with age. Multicultural values in this ethical greeting are mutual respect (neighbor), respect for older people (parents), and love for younger people (children). Therefore, the knowledge of giving greetings is very important to convey to the KFL students because they must understand how to behave when communicating with Korean people as a way of showing respect to cultural diversity as well. Overall, the representation of cultural values in the KFL textbook raises the socio-cultural phenomena of Korean and Indonesian people. How families in Indonesia are identified with a mother using a batik negligee is a picture of certain ethnic groups. The clothes used in the character of a teacher and doctor also explain the universal social

phenomenon of how a teacher or doctor dressed. Characters who use more Hanbok (한복) (Korean traditional clothes) are representations of Korean cultural products. This shows how the KFL textbook authors appreciate cultural products as language learning materials. The form of valuing cultural products and appreciating certain ethnic values is described by the authors through the characters. Through this form of cultural representation, it is expected that Korean language learning can instill the students' level of awareness of showing respect to cultural forms and various ethnic groups.

Aside from food, another product of culture represented in this textbook was a traditional Korean house, namely Hanok. This is represented in Figure 9. The representation of Hanok was meant to give more explanation about Korea. Korean traditional house is one of the tourist destination and interest apart from food and other tourism objects. By introducing this Korean traditional dwelling space, it is hoped to increase the students' interest in Korean cultures. Teachers can open the discussion by stating the similarities and differences between traditional Korean houses and traditional Indonesian houses.

Figure 9
Korean Traditional House (09 집 'House', The 1st Integrated Korean Textbook for Indonesian, p. 209)

RQ 2: The multicultural values provided in the textbook through texts
Apart from images, the representation of cultural values can be described through text, as explained by Widodo (2018). In this research, the texts to be analyzed included those, which contained cultural values. The first text was a dialogue between a Korean and Indonesian person.

Text 1, Greetings, Bahasa Korea Terpadu 1, p. 38
인다 : 박준영 씨, 이 사람은 부디 씨입니다.
  (Park Joon-young, this is Mr. Budi)
  부디 씨, 이 사람은 박준영 씨입니다.
  (Mr. Budi, this is Mr. Park Joon-young)
준영 : 안녕하세요? 박준영입니다.
  (Hello? I'm Park Joon-young)

부디 : 안녕하세요? 제 이름은 부디입니다.
(Hallo. My name is Budi.)
반갑습니다
(nice to meet you)

The excerpt above showed that the author might want to describe how to get acquainted and well-acquainted with the Korean culture for the KFL students. In the dialogue, Indah, who is Indonesian, wanted to introduce her Indonesian friends to her Korean friends. The use of the nickname "박준영 씨 / Park Jun-*yong ssi*" or the addition of the word "씨 / *ssi*" here signified respect for someone who was not well-known. Therefore, the Korean culture in addressing someone's name was quite different in that they did call not only the first name but also the whole name with "*ssi*" added. This needs to be introduced to Indonesian students because this culture does not occur in Indonesia. In addition, the sentences used were formal and used an honorific system to show politeness to other people.

Text 2, Eid, Buku Korea Terpadu 1, p. 123
오늘 신타 씨는 시험을 봅니다. 시험 후 르바란(Lebaran) 방학입니다. 방학에 고향에 갑니다. 고향에서 부모님을 만납니다
(Today, Mr. Shinta is taking an exam. It is Lebaran's vacation after the exam. I am going to my hometown on vacation. I meet my parents in my hometown)

The text above describes one of the Muslim holidays, namely Eid. The culture in Indonesia during this day is that people visit their parents' houses to gather together, as was done by Sinta. The term "homecoming" has become a culture that is closely related to the Eid celebration day. This shows that the KFL textbook aims to provide an example of showing respect to cultural differences from various ethnic and religious groups. The teachers and students can discuss holidays in each country to provide an understanding of the different cultures in each region. This can also foster the value of tolerance between religious and ethnic groups and cultures among students.

Text 3, Lake Toba, Bahasa Korea Terpadu 1, p. 244
여름방학에 한국 친구 두 명, 인도네시아 친구 두 명과 같이 토바 호수로 여행을 다녀왔습니다. 호수는 크고 아름다웠습니다. 우리는 호수 근처에 앉았습니다. 조용하고 날씨도 따뜻했습니다. 하늘도 맑고 예뻤습니다. 우리는 호수에서 사진을 많이 찍었습니다. 낚시도 했습니다. 그리고 그 물고기로 요리도 했습니다. 아주 맛있었습니다. 밤에는 호수 근처 텐트에서 잤습니다. 밖은 추웠습니다. 하지만 텐트 안은 따뜻했습니다. 여행이 아주 즐거웠습니다.

*(During summer vacation, I traveled to **Lake Toba** with two Korean friends and two Indonesian friends. The lake was **big and beautiful**. We sat near the lake. It was **quiet, and the weather was warm**. The sky was also **clear and pretty**. We took a lot of pictures at the lake. I alsowent fishing. And I cooked the fish. It was very delicious. At night, I **slept in a tent** near the lake. It was cold outside. But the tent was warm. I enjoyed the trip very much.)*

The excerpt above represents a reading text about the experience of having a vacation on Lake Toba. It is one of the iconic tourism places in Indonesia. This text can lead the readers to enjoy the beauty of Lake Toba. It can be used to influence readers' feelings (Knapp & Watkins, 2005) because the text invites the readers to feel how good the air is when they are there, fun fishing, and grilling activities. Through this text, the students and teachers can explore together their experiences on vacation in an area and talk about the weather there. Sharing experiences like this can enrich students' knowledge about different places. This illustrates the multicultural values of merging with nature and life.

The cultural values contained in the 1st Integrated Korean language textbook must be maximally utilized by every language teacher. It is essential for the textbook writers and teachers to be able to design learning activities that can stimulate students' knowledge and lure them to productively discuss different cultural backgrounds. This can foster students' critical attitude in assessing and understanding a culture that is different from them and teaches them about the value of tolerance. Learning languages includes learning culture. Therefore, if cultural values are not taught when teaching a language, the students might not be able to communicate well with other people from different geographic and cultural backgrounds (Widodo, 2018). When the students role play and become tourists in the classroom while learning a language, they can see the world from a different perspective. Through learning activities like this, it is expected that both the teachers and students can better understand and respect each culture different from their cultures.

CONCLUSION
There are at least four elements of multicultural values that need to be analyzed in language textbooks, including in KFL textbooks (Widodo, 2017), namely: (1) respect cultural differences from various ethnic groups and religious groups; (2) respect the culture of indigenous or indigenous people; (3) merging with nature and life; (4) and appreciate creative products or local cultural results.

In this integrated Korean textbook for Indonesians, there are several values represented by the authors, namely: appreciate cultural differences from various ethnic groups and religious groups. This is represented by the depiction of a teacher who wears formal clothes, wears eyeglasses with shoulder-length hair, dark skin for Malay people and lighter skin for Asians; the portrait of Indonesian families with a mother using batik clothes; the portrait of Korean families using *hanbok*; how to eat Korean style with Korean people on a table without chairs and sit by folding your legs. The characters used in *The 1st Integrated Korean Textbook for Indonesian* are indeed more using characters with Indonesian and Korean names. The manifestation of Korean cultural products includes the culture of greetings in Korea from younger to older people; types of traditional Korean food; traditional houses in Korea; and others. The cultural products represented in this KFL textbook represent more Korean culture. This indicates that learning a language is very important to know its culture because the Korean language learners will interact a lot with Korean people so that they must also know their culture in order to establish good communication.

Based on the social analysis of the semantic cultural representation presented by the authors in the Integrated Korean 1 textbook, the situation illustrated do occur in Indonesian as well as in Korea, an Indonesian mother always uses batik clothes in her daily life, a teacher uses formal clothes by using glasses and carrying books, and others. The representation of Korean cultural values in this textbook is very well presented in language learning lessons.Understanding these cultural values will make Korean language learners understand and can also respect the cultural, ethnic, and national differences with other countries.

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